

THE

# HISTORIAN

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OF HANCOCK COUNTY

*Bay Saint Louis, Mississippi*

June 1999

## JUNE HAPPENINGS

The June meeting of the Hancock county Historical Society will be held at noon on Thursday, June 17 at the Kate Lobrano House, 108 Cue Street, Bay Saint Louis, Mississippi.

Our speaker will be Cindy Robertson. Ms. Robertson comes to us from the Harrison County Storytellers Guild and brings with her a reputation for delightfully recounting the Gulf Coast's history and legends.

Call 467-4090 for luncheon reservations at \$6.00. Please, please, please make your plans and call early. We were unable to accept nine reservations last month and it was too late for us to accommodate the overage. Thanks you for your help. We want you – we just want to know you are coming.

## PRESIDENT'S MESSAGE

The Mississippi Department of Marine Resources has presented us with a four volume set of books titled *Marine Resources and History of the Mississippi Gulf Coast*. They are very comprehensive and are available for research at the Lobrano House. They appear to be a product of government money well spent.

I have mentioned on previous occasions that Robert Scharff was working on a book on Hancock County. We have received a flyer from him accepting orders for the book being produced at the Brunswick Publishing Corporation, Lawrenceville, Virginia. Cost will be \$39.95 plus \$5.00 handling. (see President, page 3)



Native Village on the Mississippi River

### The Voyage of Le Marin

*Part six of a 1999 series*

*In October 1698 five ships sailed from France, their destination the Gulf of Mexico and the Mississippi River, to explore and establish settlements for the Crown.*

*We continue our selections from Le Marin's ship's log, preserved in the Marine Archives in Paris and translated into English. Le Marin was under the command of Pierre LeMoyne Sieur d'Iberville; his brother, Jean Baptiste LeMoyne Sieur d'Bienville, commanded Le Badin.*

*In this excerpt we find the explorers traveling along the Mississippi River in*

*longboats and canoes (having left the large vessels at Ship Island), making friends with the Indian tribes encountered along the banks of the great river. On Sunday March 22, 1699, d'Iberville decided that "it was useless to ascend farther and to retrace his course down the river and to return to our vessels the way we had come." They stopped at Indian villages as they descended. We join them on the 23rd in a village of the Houmas Indians.* Edith Back

Their village is made up of some six to seven hundred people, who are all more civilized and honest than the



ones we had met before. Monsieur de Tonty went through it on his way down to find Monsieur de La Salle in the year 1686; it was in the month of April....

Around ten o'clock we re-embarked on our chaloupes. The savage chiefs walked down, arm in arm, with both Monsieur d'Iberville and Monsieur de Sauvolle. We shouted to them: "Long live the King!" three times. They answered us back in their usual manner. We covered ten leagues this trip; we discovered that through the portage we made on the 18th we had shortened our distance by more than six leagues, although we had only walked about a hundred steps on the other side of the river.

On Tuesday the 24th we embarked around six in the morning. ...[d'Iberville] took a savage along and left orders for us to give some presents to the chief of the Bayagoulas. He himself took along presents to give to the Ananis and to the Mouloubis, who are settled down the course of this river, so as to thus make friends with everybody.

On Wednesday the 25th we arrived opposite the village of the Mougoulachas, at about seven o'clock in the evening, and we fired, upon approaching it, a shot from the pierrier-swivel gun — so as to advise the savages of our coming; although those that we had brought with us went there right afterward. Immediately, several savages came down to our tents, singing; they presented the calumet to Monsieur de Sauvolle....

As we wanted to go, we made the chief understand that our gentlemen were waiting for him along the edge of the water. He mentioned it to his men to pound some Indian wheat to make bread for us, this we later reported to Monsieur de Sauvolle, who was then in command due to the absence of Monsieur d'Iberville.

Monsieur d'Iberville at that time was trading a rifle, a full powder-horn, a ramrod and some lead shots, against

a young savage of twelve or thirteen to take away as a slave.

On the morning that we visited his village, the chief gave Monsieur de Sauvolle a letter from Monsieur de Tonty, written to Monsieur de La Salle from the Quinipassas, in the month of April 1686, in which he was informing the latter that he had descended the river with twenty-five Frenchmen, five savages from the Illinois and five from the Chaonanons, two nations living along the river of the Illinois, where Monsieur de La Salle had had Fort Saint-Louis constructed. They added up to thirty-five men in all. He was telling him that, having heard that he had lost his vessel and that he was waging war against the savages from along the ocean, he had come down to give him assistance and to bring him news from Canada.

*Monsieur d'Iberville traded a rifle, a full powder horn, a ramrod and some lead shots for a young savage of twelve or thirteen to take away as a slave.*

He went on to tell him that he had made peace with all the nations of the river emptying into the Gulf of Mexico, having landed up above, as we were to see from the journal written by a pilot he had with him. He had not recognized the country, having come down before when it was inundated and finding it dry this time when he reached the sea; this had caused him to travel some eighty leagues out of his way and to the west.

The cause of the error made by Monsieur de La Salle was that the inhabitants of Saint Domingue had told him that the tides bore down to the east of the Bahama channel, which was true enough as far as it went, but when one penetrated deeper into the Gulf of Mexico they started to bear to the west, and this was the cause of his error and misfortune. Finally not hearing any news from him he had decided to return, simply leaving behind this letter here and also another

nailed to a tree at a place eight leagues distant from the sea. He had sent two of his boats out, one to the west, the other to the east, these after covering some twenty-five to thirty leagues, according to their reports, and lacking fresh water, had been obliged to return.

The chief also had a few images, a New Testament, and a rifle, besides the letter that he had preserved so carefully. Monsieur de Sauvolle gave him a few hatchets and some knives in exchange for the letter, and let him keep the New testament and the images; he likewise gave him the powder for which he had asked. This chief had not wanted to show us this letter when we had travelled up the river, having taken us first for Spaniards, so he now gave us to understand. Toward ten o'clock we stepped aboard our chaloupes to go down river and to return to our ships; we shouted to them: "Long live the King!" three times.

From A Chapter from *Memoirs & Documents* by Pierre Margry. Translated by Henry de ville du Sinclair..

### Ethnic Survival

An important question arises when we compare the Americas to Africa, which was entered and exploited for raw materials during the same period that the Americas were colonized and was drained of its people through the slave trade as well. So why didn't the Americas remain Indian as Africa remained African? For one thing, parts of the Americas, like Mexico and the Andean highlands, did remain significantly Indian, whereas parts of Africa, like the northern region from the Sahara northward, did not remain black. But there are important reasons why black Africa was not as seriously affected by European incursions as was Indian America.

Several significant African kingdoms were as complex as the Aztec and Inca empires of the Americas, and they had mastered more kinds of metallurgy than had these American empires. One reason for their advance is that Africa was constantly in touch with both the Middle East, where sedentary civilization first developed, and with Europe. Africa was



also buffeted by the aspirations of these two centers of Civilization: its north was conquered first by the Romans and then by the Arabs; its eastern flank was colonized by Arab and Indian traders. It had, in short, been compelled to devise responses to expansionist external influences for a long time and in ways that the Americas were not. In addition, since it was always in touch with these cultures, Africa was also in touch with their diseases, so that the coming of Europeans or Arabs or Hindus did not bring with it swingeing devastation from unknown and irresistible disease.

Because we are part of the European expansion into the rest of the world that brought with it economic domination, we tend to judge that the European way of life was somehow "better" than that of the peoples who eventually fell under its domination. But there is a less judgmental way to view this process on its economic aspect. Many scholars see this sequence of events as part of a larger picture, in which the European initiative led to a world system in which Europe became the consuming core that absorbed the raw materials of the non-European periphery, and in the process forced the periphery into dependent status, creating "underdevelopment" where it had not existed before.

This happened to a greater or lesser extent depending on what products of other cultures Europeans desired. If all they wanted was raw materials, then the culture that supplied them had to be made to concentrate upon the production of raw materials. In this way many native crafts were lost through neglect as self-sufficient subsistence systems were converted to market economics....Thus North American Indians, from whom Europeans were interested in obtaining only the skins and furs of animals, were urged to amplify production by using firearms, cotton and woolen cloths, metal tools, and metal cooking pots, and in the process bow-hunting skills, the spinning and weaving of bark-fiber cloth, the making of stone tools, and the

fabrication of certain kinds of native pottery were abandoned and lost.

From "The Emergence of Historic Indian Tribes in the Southeast" by Patricia Galloway, in *Ethnic Heritage in Mississippi*, edited by Barbara Carpenter, University Press of Mississippi, 1992.

#### President from page 1

Bob grew in Bay Saint Louis. His father owned the Jitney Jungle stores in town. He has amassed a collection of photographs and stories covering "prehistoric stone-age people, European explorers, extermination of the buffalo, pirates, a naval battle in the War of 1812, Indians, settlers, the county's role in the Civil War, timber barons and their company towns, the testing of Saturn rocket motors and casino gambling." Bob reports, "This is a BIG book with over 700 pages and with 100 pictures. We will try and have copies available at the Historical Society in the near future.

Lobrano House has had a detour entrance (through its *front* door) for the past week. There are baby birds in the begonia basket on the side porch, and a very nervous mother bird.

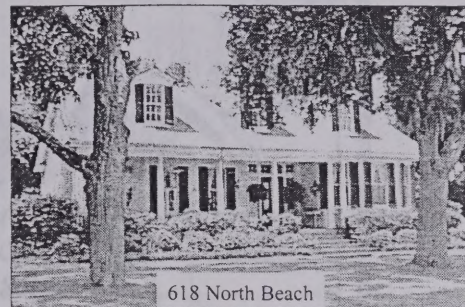
Bay Saint Louis had 10 tour busses, mostly from New Jersey, one day this month. Mike Cuevas, the Tourist bureau and I were very busy for a while but a grand time was had by every single person who came.

One of the most popular sites on the local tour is always the mural at St. Rose de Lima. If any of you have never been to see this, you should drop in at the church on Necaise in old town.

I am sure most of you are aware of the terrible fire at 618 North Beach Boulevard that severely damaged the old Boh House. For a very long time it looked as if the entire structure would be destroyed but the fire department managed to save the lower floor. The house, listed on the National Register of Historic Homes was built prior to the turn of the century but the second floor was not added until the 1930s. It was this later addition and the current owners, Mr. And Mrs. Owen Brennan III have assured us that they intend to restore it as nearly as possible to its original condition. There are presently 576 houses in Bay Saint Louis on the National Register and

we can ill afford to lose any of them. This one is especially attractive.

Charles H. Gray



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#### LOBRANO HOUSE HOURS

MONDAY	8 a.m.
through	to
FRIDAY	4 p.m.

#### THE

## HISTORIAN

OF HANCOCK COUNTY

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HISTORICAL SOCIETY

108 Cue Street or P.O. Box 312  
Bay Saint Louis, Mississippi 39520  
Telephone/Fax [601] 467-4090  
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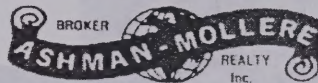
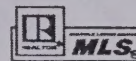
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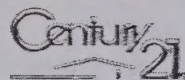
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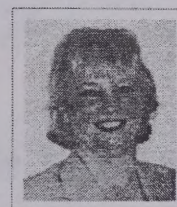
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